Cramp. J. M.

ACADIA COLLEGE.

THE

INAUGURAL ADDRESS,

Delivered by the President, June 20, 1851;

AND HIS

INTRODUCTORY LECTURE

TO THE

THEOLOGICAL COURSE,

Delivered Sept. 23, 1851.

WITH AN APPENDIX,

CONTAINING

A HISTORY OF THE COLLEGE, THE ACTS OF INCORPORATION,

ETC. ETC.

Published by order of the Baptist Convention of Nova-Scotia, New Brunswick, and Prince Edward Island, at its Annual Meeting, held at Wolfville, N.S., September 20-23, 1851.

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ACADIA COLLEGE.

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FACULTY.

Rev. J. M. CRAMP, D. D., President, and Professor of the Hebrew and Chaldee Languages, Theology, and Moral Science.

———————— Professor of the Greek and Latin Languages and Literature. [The President is acting Professor in this Department, till an appointment is made].

ISAAC CHIPMAN, Esq., A. M., Professor of Mathematics and Natural Philosophy, and acting Professor of Intellectual Philosophy, Logic, and Rhetoric.

COURSE OF INSTRUCTION.

The Course of Instruction comprises the following branches, viz.:—

The Greek and Latin Classics.

Mathematics, including Geometry, Algebra, Trigonometry, with their applications to Mensuration of Surfaces and Solids, and to Navigation, Surveying, &c.—Differential and Integral Calculus.

Natural Philosophy, including Mechanics, Hydrostatics, Pneumatics, and Optics.

Chemistry.

Astronomy.

Intellectual Philosophy.

Moral Philosophy, and the Evidences of Christianity.

Logic and Rhetoric.

The French Language.

A Monthly Lecture is delivered, on subjects not included in the Course. This Lecture is open to the public, at a small charge.

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Arrangements will be made, as soon as practicable, for instruction in History, Modern Languages, Chemistry in its relations to Agriculture and the Arts, and Natural History and Geology.

The Theological Department embraces the Hebrew and Chaldee Languages, Biblical Criticism and Interpretation, Scriptural Theology, Ecclesiastical History, and Ministerial and Pastoral Duties.

Candidates for matriculation must undergo a satisfactory examination in Arithmetic, Eglish Grammar and Composition, Geography (Ancient and Modern), Genral History, Algebra, as far as Quadratic Equations, Practical Geometry, Surveying or Navigation, practically considered, and the elements of Natural Philosophy. They must be well acquainted with the Latin and Greek Grammars, and be able to translate the Æneid of Virgil, the Orations of Cicero, and any part of Jacobs' Greek Reader. No candidate can be admitted who has not completed his fifteenth year.

Partial Courses.—Persons desirous of joining the Classes in any of the Courses of Study, may do so, on paying the usual fees for those Courses, and submitting, while so engaged, to the laws of the Institution; and candidates for the christian ministry who may be advised to omit the study of the Latin and Greek Languages, may enter the College for the purpose of obtaining an English Theological Education, and join any of the Classes, as aforesaid, and on similar conditions.

TERMS.

The charge for tuition is £6 per annum. For partial courses the charge will be arranged by special agreement.

Board may be obtained of the Steward, at 8s. 6d. per week.

Room-rent is fifteen shillings each room, per term.

The Reading Room is furnished with a useful selection of Periodicals and Newspapers.

SCHOLARSHIPS.

The sum of £100 currency will found a Scholarship, which the donor and his successors may present from time to time to any Student, duly qualified according to the Laws of the College. The tuition fees of such Student, in the ordinary Courses of instruction, will be remitted while he holds the Scholarship. Every such benefaction, if desired, may bear the donor's name.

There are two Terms in each year. The Fall Term commences September 1, and closes December 20. The Winter Term commences January 20, and closes June 20.

Examinations are held Quarterly.

A Public Exhibition is held at the close of the Fall Term.

The Annual Commencement takes place in the month of June.

INAUGURAL ADDRESS.

[The following account of the proceedings at the installation of Dr. CRAMP, as President of Acadia College, on the 20th of June, 1851, appeared in the *Christian Messenger* and *Christian Visitor*:—

A large assembly filled the College Hall on Friday morning, the 20th. The proceedings commenced at eleven o'clock, when the Rev. Theodore Harding took the Chair, and implored the Divine blessing on the engagements of the day. Vocal music followed. The Rev. A. S. Hunt then read the Resolution of the Governors, passed in September last, inviting Dr. Cramp to the Presidency of the College, together with Dr. C.'s reply. The ceremony of installation proceeded in the following manner:—

The President elect entered the Hall, attired in College costume, and was introduced to the Chairman by the Hon. J. W. Johnston, and the Rev. William Hall, of Windsor.

Mr. Johnston then addressed the Chair in the following words:

Mr. Chairman,—The honor of presenting to you, for installation, the Rev. J. M. CRAMP, D. D., the President elect of Acadia College, having devolved on my Reverend friend Mr. Hall, and myself, we have great satisfaction in now fulfilling this duty.

I deem it unnecessary to comment upon the fitness of the Reverend and learned gentleman for the office which he is called upon this day formally to assume.

The acknowledged talents of Dr. Cramp, and his well known acquirements as a scholar and a theologian, attest the wisdom of the appointment made by the Governors of Acadia College, and offer the surest pledge that the interests of this Institution, whose welfare lies so near our hearts, will be promoted by the selection they have made. And, Sir, may we not accept it as a high augury of the future prosperity of Acadia College, that her foundations having been at the first laid by such wise master-builders as the Rev. Drs. Crawley and Pryor, and her earliest progress watched over, and led towards maturity through unnumbered difficulties, under the fostering care of men of their piety, talents, and attainments, the directing and completing the superstructure should be committed to one so

well entitled as the present President elect to be their successor,—now that her foundations have extended themselves into our sister Colonies, and the Baptist bodies of the three Provinces, like kindred columns, support the edifice. From his talents, energy, and learning, and the able assistance of his Reverend and learned Colleague, Professor Chipman, whose devoted and effective labours in the cause are so well appreciated, the friends of Acadia College may encourage the expectation of seeing their fondest hopes realised.

The venerable Chairman followed; he gave the right hand of Fellowship to the President, cordially welcoming him to his new office, and assured him, in his (the Chairman's) peculiarly fervent style, that the friends of the College would give him their sympathy and support, concluding by the expression of earnest desire that his labours would be blessed to the advancement of the spiritual interests of many who would be placed under his care. The Rev. W. Chipman offered prayer, invoking the blessing of God on the union which has just been recognized. The President then delivered an Inaugural Address.]

I rejoice that it is not necessary, on the present occasion, and before this assembly, to plead on behalf of learning. I stand in the midst of the friends of education. *You* require no convincing argument or persuasive oratory on this subject. If there were ever any doubts in your minds, those doubts have been long since removed. The inspired sage has taught you that "for the soul to be without knowledge it is not good," and that divine saying has been illustrated and confirmed by the experience of accumulated centuries. Instructed by the records of past ages, and contemplating the human constitution in the light in which it is presented to view by the best and holiest authors, you regard the intellectual powers of man as capable of high cultivation; you recognise also the duty of cultivating them, and of employing mind with all its acquisitions, for worthy purposes. You deem it of great importance that man should become acquainted with the works of God, and investigate the laws which he has instituted in the kingdom of nature, both animate and inanimate,—and that he should know the

history of his race, and be able to derive instruction and improvement from the productions which have immortalized the wise men of antiquity, and exerted a powerful influence on successive generations. Nor is your conviction founded merely on a knowledge of the fact that exquisite pleasure, accompanied by refinement and elevation of character, is connected with the pursuit of learning. You have compared the course of the educated and uneducated, occupying similar spheres of labour, and discharging similar duties,—and you have not failed to observe the superior ease and efficiency with which the former fulfil their engagements, and their readiness in adapting themselves to varying circumstances, and in drawing fresh supplies from the stores of wisdom. In less enlightened periods, when knowledge was confined to the few, men of strong but uncultured and undisciplined minds, often worked their way to eminence, and obtained a high rank among the world's benefactors; but in this age such phenomena will be of rarer occurrence; and even those to whom I have now adverted, mindful of their own difficulties and struggles, are prompt to admit the desirableness of liberal education, and zealous in promoting plans for its advancement. Of this, we have noble examples in these Provinces.

Spared, then, the necessity of advocating the claims of our Institution, as a seminary of learning, it is with great satisfaction that I offer you my hearty congratulations on the success which you have already achieved in this glorious enterprize. This establishment is a splendid manifestation of Baptist energy. You have set your fellow countrymen an example of enlightened liberality, and testified before the world the deep sense which you entertain of the advantages of mental improvement. Posterity will doubtless award the due

meed of praise, and bless the memory of the founders of Acadia College.

I encourage the hope that you will persevere in this great work with increasing vigour and zeal. Having avowed your determination to sustain the object by voluntary effort, you cannot but be aware that many eyes are upon you, and that some are disposed to prophesy failure and defeat. It will be for you to falsify such predictions. Steadily upholding the Institution by the punctual discharge of obligations already incurred, and responding to those calls for enlarged resources which will not fail to claim your attention, you will be prepared to show that when you entered on this undertaking you fully counted the cost, and that you estimate the benefits to be derived from it as far exceeding in value the expense at which they may be acquired. The "price of wisdom is above rubies," and its "revenue" is better than "choice silver" or "fine gold."

A clear and comprehensive view of our present position and prospects will enable us to discern the path of duty. It is especially incumbent on us to bear in mind that the age is remarkably progressive, and that all institutions must keep pace with it, or sink in public estimation. The range of study is extending every year, as the boundaries of science expand, so that the instructor finds it necessary to incorporate additional branches in his course, and the student is compelled, if he would avoid the reproach of ignorance, to spend much time in making acquisitions for which there was no demand in the days of his predecessors; while the ancient standards of learning still retain, and must continue to retain, their place and pre-eminence. The endeavours made by the managers of various Institutions to secure a better adaptation to existing circum-

stances, by modifications of the course of study, will create a powerful but wholesome rivalry, for which all parties must be prepared.

To such considerations must be added the peculiar claims of these provinces, now beginning to emerge into activity and enterprise. Nova Scotia and New Brunswick are shaking themselves from the dust, and rousing up the energies of their sons. They ask for railroads—and they will assuredly have them. Their agriculture is to be improved by science. Their mineral wealth is to be profitably explored. Their ships will sail in all waters. Their resources and capabilities, not yet half developed, will be ascertained, and brought into useful operation. Now, in order to the accomplishment of these and other beneficial results, the talent of the provinces must be sought out in every direction, and carefully cultivated. There will be abundant employment for men of ability and skill, both in originating improvements and in directing the agencies by which they may become available to the public; and if such men are trained in the provinces, patriotism will inspire them with ardour, and their efforts will be carried on with zeal which strangers would emulate in vain. It is obvious, therefore, that a solemn responsibility rests on our Institutions of learning, and that such arrangements as the exigencies of the times call for must be provided. The supporters of this College, it cannot be doubted, will duly consider these facts and expectations, and act with characteristic "largeness of heart."

I may be permitted to suggest that those on whom God has bestowed wealth may confer immense benefits on society by investing a portion of their property in the establishment of scholarships, or the creation of perpetual endowments of such professorial chairs as

they may be inclined to favour. Money so appropriated will hand down the donors' names to future generations with deserved honour.

There are two other points to which it will be proper to advert. One is, the importance of *thoroughness*. A superficial acquaintance with any subject may be easily and quickly acquired, and may excite the admiration of persons who are apt to mistake appearances for realities and are therefore ill qualified to form a judgment; but good scholarship is the result of patient assiduity. The students of Acadia College, it is confidently hoped, will carefully avoid the danger into which those are liable to fall, who, in their desire to learn every thing, learn nothing well. The combination of proficiency in classics and mathematics with general knowledge is manifestly desirable, though difficult to be attained; but if, for want of time, or on any other account, it cannot be fully secured, it will obviously be the duty of the professors so to direct the studies of those who are placed under their care, that the reputation of the Institution may be sustained, and the value of the degrees conferred in no respect deteriorated.

The second point to which I ask attention is the importance of religious influence, pervading the whole course of study, and sanctifying, so to speak, all the arrangements. This College is open to all Denominations, no religious tests being imposed either on students or professors; nevertheless, we must claim the right of aiming to imbue literature with the spirit of religion, and of inculcating, from time to time, those principles of our common Christianity and those moral lessons which are admitted by all who wish to shun the reproach of infidelity. Habitual recognition of God should distinguish every seat of learning, so that while the din of controversy is never heard, and party con-

tentions are unknown, all may be taught that "the fear of the Lord is the beginning of wisdom." It has been well observed, that "it is our educated young men who will give the tone to society, and control the destiny of the generation in which they live." How desirable, nay, even necessary, it is, that the education they receive, while truly liberal in its plans and provisions, should be connected with that moral conservatism without which the advantages of knowledge itself may prove comparatively valueless!

This brings me to the consideration of the Theological Department of this Institution. I trust it will not be undervalued. Cheerfully acknowledging the indebtedness of the Churches of these provinces to those venerable servants of God, who, amid difficulties that would have appalled most men, introduced evangelical religion, in connection with the Baptist Denomination, and laid the foundations, broad and deep, of a magnificent spiritual building, I am unquestionably warranted in affirming that the ministry of the present day, to be successful, must possess qualifications superadded to those by which their fathers were distinguished, and specially adapted to fit them for existing duties and conflicts. The advancement of society requires a corresponding advancement in the standing of its religious teachers. The discussions and controversies of the present period cannot be successfully engaged in without previous training, by which the student may gain an acquaintance with the history of principles and events, and acquire the habit of just discrimination. A recent writer has said, that "Clerical ignorance is the sure precursor of public corruption." Without affirming or denying the truth of the observation, in its full meaning, I may remark, that as the influence of the christian ministry on society is necessarily powerful, it

is of the utmost consequence that it should be salutary —it must be intelligent as well as pious. Nor is it sufficient that the minister is a generally well-instructed man. He should be in advance of the people, and able to guide their inquiries, and guard them against mistakes and errors. He should be prepared to expose the sophistry of subtle reasoners, to defend the cause against the attacks of the infidel, and to carry the war into the enemy's territory. For all this, a sound theological education is necessary. The candidate for the sacred office should have leisure to "separate himself, that he may seek and intermeddle with all wisdom;' that he may become well versed in the languages in which the scriptures were written—acquire a knowledge of the principles of biblical criticism, and of the laws of interpretation—apply that knowledge in extended exegetical courses—obtain just views of scriptural theology—note accurately the development of religious opinions—trace the history of the true church, and of superstitions and heresies—form a correct judgment of the characters of those men of great mind whose influence, whether for good or evil, has been felt in successive ages—and, assigning their true causes to events, as well as following them to their results, show that he is accustomed to contemplate all things in the light of christian philosophy.

If these acquirements are desirable for all christian ministers, much more are they for those of the Baptist Denomination. We prefer a special plea for spiritual religion. We protest against all usurpations of Christ's authority, and all intermeddling with his word. We aim to promote a revival of primitive christianity, divested of the additions which have been made to it in later ages. We condemn as anti-christian, in spirit or form, many things which in other denominations are

approved or permitted. In explanation and defence of our principles we appeal to the testimony of scripture and the records of history. It is manifest, that in order to conduct that appeal successfully we must be skilled in the interpretation of the inspired volume, and thoroughly acquainted with the affairs of the church in general, and of our own denomination in particular. This preparation should be obtained, to a considerable extent, during the collegiate course.

I ask with confidence, on behalf of theological students, for the encouragement and support which they should naturally expect from the churches. During the extended term of study which in most instances will be allotted to them, they may need the practical sympathy of the brethren. Having devoted themselves to the work of the Lord, they should receive substantial tokens of approval, and be enabled by the practical solicitude of christian friendship, to prosecute their inquiries without being subjected to the perplexity and annoyance resulting from scanty resources. May I not indulge the persuasion, that consciousness of the advantages to be derived from an educated ministry will induce the churches, and especially the wealthy members of them, to render liberal assistance in such cases?

Having placed before you, in this brief manner, the principal suggestions which appeared to be called for on the present occasion, I might here conclude. But the vacant seat of one who from the beginning felt deep interest in your enterprise, and who, as President of your Education Society, ever manifested lively zeal for the welfare of this Institution, reminds me of the duty of paying tribute to his memory. In the death of the revered Edward Manning the Baptist Denomination in these Provinces has sustained a heavy loss. That primitive christian man was justly dear to the churches.

His vigorous intellect, clear conceptions, sound judgment, comprehensive grasp of truth, readiness of speech, and forcible eloquence, combined with intelligent and fervid piety, eminently qualified him for usefulness. He was another Barnabas, "a good man, full of the Holy Ghost and of faith," and his labours, unusually protracted, were blessed to multitudes, who will be his "joy and crown of rejoicing" in the day of the Lord. While we render thanks to God for the grace bestowed upon him, and for the advantages which this Institution derived from his patronage and co-operation, we cannot but deeply mourn the breach which has been made by his removal. Nor can it be concealed from us that there are others, in different parts of the Province, whose continuance with us is fast hastening to a close. Even now it may be said of some that they are "dressed for the flight, and ready to be gone." May the mantle of love and zeal fall in every instance on a worthy successor! And may the younger members of our churches ever follow the examples of their patriarchal predecessors, in their cordial advocacy and support of our Educational Institutions!

Invited by the Governors of this College to assume the Presidency, I have responded to the invitation, after much reflection and prayer, and stand this day before you in the official character which has been conferred upon me. I undertake the office with a deep conviction of the responsibilities which it involves. I should shrink from those responsibilities, and from the trial and anxiety which must unavoidably be encountered, were it not for the assurance which I entertain that in answering this call I have obeyed the voice of God, on whose promises of aid his servants may confidently rely when they walk in the path of duty. The cordiality with which the invitation was extended, and the

gratifying fact of the union of the Baptists in these Provinces for this object, together with the noble subscription raised for the purpose of liquidating the heavy debt on the Institution, tend still further to encourage and cheer me, showing that the interests of Acadia College have a high place in the esteem of the Denomination with which it is especially identified, and that they will not be suffered to fall into decay.

When I call to mind the persevering devotedness and self-denial with which my predecessors pursued their course, and the respect in which they are on that account deservedly held by the churches, I feel that I enter upon the office under far different circumstances, and that I cannot hope to reach the position to which they have attained. Yet I trust that by the manifestation of sincere and ardent desire for the prosperity of the cause, and by diligent attention to the duties of the station in which I am placed, I shall succeed in gaining your confidence.

I have come, therefore, believing that my brethren here will evince a generous sympathy, and heartily co-operate with me in the good work. I have come, expecting to find a chivalrous zeal for education, and determined endeavour, on your parts, by judicious and liberal arrangements, to establish and maintain a course of instruction so appropriate and comprehensive that the youth of the Provinces will feel the force of the attraction, and seek to satisfy, within these walls, their desire for knowledge. I shall not be disappointed. You have ventured on a bold experiment, and you will succeed. Resources will not be wanting. United as one man in the prosecution of this undertaking, and constantly invoking the blessing of Almighty God, Acadia College is safe in your hands. *Esto perpetua*—is the fervent prayer of her sons!

INTRODUCTORY LECTURE,

ETC. ETC.

When any servant of God seeks to enter the christian ministry, he surrenders to the Saviour his mind, his heart, his whole self, to be employed in the advancement of the great cause, in whatever manner the Lord may direct; and he is prepared to follow such direction, whether gathered from the leadings of Providence, or from the teachings and precepts of Holy Writ.

Both Providence and Scripture set forth the great importance of being well prepared for the discharge of the duties which those who "desire the office of a bishop" propose to undertake. The first teachers of Christianity were endowed with supernatural qualifications, and needed not any human training; but that special bestowment has long since ceased, and the church of Christ is therefore bound to adopt measures, harmonising with the spirit of the gospel, whereby a supply of "able ministers of the New Testament" may be continually provided. Personal piety and aptness to teach being first secured, (and for the want of these no intellectual superiority can compensate,) it is obviously desirable in the highest degree that the candidate for the sacred office should enjoy all the advantages that education can confer. On this point, happily, there is no controversy among us. We are agreed in

regarding it as one of the elementary truths, or first principles, which are admitted by common consent, and universally held to be indisputable.

The Theological Department, as established in this College, in harmony with these views, is designed to embrace the following courses of instruction, which, it will be observed, are especially, though not exclusively adapted for those who have received collegiate training, viz;—the Hebrew and Chaldee languages—the history, principles and laws of Biblical Criticism and Interpretation—Scriptural Theology—Ministerial and Pastoral Duties—and Ecclesiastical History. It would be easy to show how important it is that the minister of the gospel should be sufficiently instructed in all these respects; but as it is necessary on the present occasion to confine myself to one topic, I shall devote this Lecture to Ecclesiastical History,—a branch of study which is too often much neglected, but which is preeminently entitled to regard, in the existing state of religious affairs, in both hemispheres.

The history of religion is the record of what God has revealed respecting himself, and his intentions and arrangements in reference to his service, on the one hand; and on the other, of the manner in which man has received the revelation, and conducted himself towards the divine government. The Old Testament contains that history, for the period antecedent to the coming of our Saviour. In the New Testament we have the commencement of subsequent records.

The Gospels supply brief sketches of the life and actions of the incarnate Son of God, closing with an account of his death, resurrection, and ascension to glory. The establishment of the christian church, and some few facts, selected from its early history, as specimens of what was done, but not by any means fur-

nishing a complete narrative, which cannot now be obtained, are reported in the tract called "The Acts of the Apostles." In the Epistles we are more fully instructed in the design of the great events by which the new manifestation of God was distinguished; the effects of faith in the revelation are graphically described; and the duties arising out of the relationship into which a believer is brought, both with God and with his fellow-believers, are enforced, with affection and apostolic authority.

In the New Testament, therefore, we have Christianity presented to us in its native simplicity and glory. It is the first chapter of the ecclesiastical history. The period which it comprises, together with nearly a century beyond it, may be designated the *age of faith.* Christians received the divine testimony with grateful joy, and yielded themselves unreservedly to its influence. It was the time when, as Milner the church historian remarks, "to believe, to suffer, and to love, was the primitive taste."

Then followed an *age of declension.* There was a craving after power—a general loss of spiritual fervour, manifested by the importance attached to ritual trifles —and consequently, a melancholy state of unpreparedness for the storm of persecution which burst upon the churches during the reign of Diocletian, and for the deceitful and dangerous sunshine of imperial patronage which succeeded, when Constantine the Great avowed himself the protector and friend of the church, and became its virtual governor.

An *age of wrangling* came next. Professing christians quarrelled about phrases, and even syllables. The homoousian anathematised the homoiousian, and was himself anathematised in his turn. Insignificant differences divided chief friends. A man was

"made an offender for a word." Instead of bearing with one another, in regard to diversities of expression which did not affect the fundamental truths of the common salvation, a rigid verbal uniformity was required. Separation was the only alternative, and thousands of good men were made sectarians against their wills. Persecution was the fruit, the followers of the lowly Jesus exhibiting the unseemly spectacle of contention unto death—"hateful, and hating one another."

We need not be surprised at learning that this produced an *age of dulness*, and that "because iniquity abounded, the love of many waxed cold." A barren formality overspread the community which assumed to be the church—mental activity withered—unreal apprehensions prevailed—and priestly power advanced with giant strides. The darkness thickened fast, and during a long night, the *age of ignorance, superstition, and bondage*, protracted through several centuries, and reaching, with some exceptions, from the eighth to the fifteenth, true christianity was for the most part under an eclipse. The word of God was unknown to the majority. Spiritual religion was supplanted by childish forms and dead works. Men were taught, not to think, but to obey:—if they resisted, as many did, the terrors of the Inquisition awaited them, or godless crusaders, at the command of "Holy Church," ravaged whole countries, carrying desolation by fire and sword, and gazing on the tortures of their hapless victims, as a monkish historian affirms, "with the utmost joy." *

Yet during the latter part of this period there were gleams and twinklings of light, and in some districts the flame burned steadily all the while, and could not

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* See Sismondi's "History of the Crusades against the Albigenses in the thirteenth Century."

be quenched. With the revival of learning came an *age of gradual awakening*, characterised by energy, perseverance, and successful effort. Men of powerful minds appeared, who grappled with the difficulties of their position, and exerted a commanding influence on society. The invention of the printing-press and the revival of literature were the harbingers of a brighter day, and ushered in the *age of the Reformation*, with its countless blessings and results—results to be yet more fully developed. Of the conflicts, sufferings, and characteristic glories of that age, it is needless now to speak;—they are known to you all;—for which of you is not familiar with the lives aud actions of Luther, Melancthon, Zuingle, Tyndale, Ridley, Latimer, Cranmer, Calvin, and other worthies, by whose valour the monster evil of the day received a deadly wound, which, though it has been slightly healed, will ultimately end in death? It would be a grievous disaster to truth and holiness, should the efforts of those who took the lead in that glorious revolution ever come to be generally disparaged.

After the Reformation came an *age of re-action and agitation*—the re-action, chiefly on the Continent of Europe, where Romanism won back some lost ground, and commenced a series of direct attacks on the Protestant faith, carried on with all the cunning, tact, and persevering zeal of Jesuitism, and aided, whenever practicable, by the secular arm. At the same time, it must be confessed, while the energies of Romanism revived, those of Protestantism declined; the giants of the sixteenth century were succeeded by a dwarfish and feeble race, or, if that be considered too strong an expression, by those who had "left their first love." There was, however, a brilliant exception. Differing greatly from the re-action in Europe was the agitation

in Great Britain. There, the Reformation was regarded by a numerous body, and rightly regarded, not as an issue, but an instrument—not as the end, but only as the means to a higher end. The settlement of the Anglican Church was viewed as a compromise to which the lover of truth could not give his adhesion. It was an attempt to stereotype human thought and feeling, and the Puritans refused to submit to it. Their opposition lighted up a flame which burned for more than a century, penetrated every part of the social system, and proved a painful purifier. Despotism was consumed by it, and constitutional government arose out of the ashes. The foundations of religious freedom were laid, and independent churches, owning no head but Christ, sprung up in every direction. Nor must it be forgotten that to the struggles of that age we owe the peopling of New England with a deeply religious race, and, as a happy consequence, the settlement of a large portion of the North American Continent by men of Anglo-Saxon, or Anglo-Norman blood, and the growing up of a great nation, destined, in conjunction with the parent State, to exercise a powerful influence over the world, in all time to come.

An *age of slumber* supervened—brief indeed, yet long enough to produce mischievous effects. It was a time of spiritual lethargy. The peculiar doctrines of the gospel were not denied, but they were thrust into the back-ground, or held in name only. Wide-spread apathy prevailed—a general carelessness about religion, threatening to engulph society in unbelief and profaneness. That catastrophe would have taken place, had not God blessed the church with an *age of revival.* Wesley and Whitefield, in the old world, and Brainerd, President Edwards, and other excellent men in the new, introduced a better order of things. The churches

were roused from sleep, and awoke to action. Aggression once more characterised Christianity. The souls of men at home were first cared for, and then it was again confessed that "the field is the world." Foreign missions were the fruits of this quickening impulse;—by them the church has been blessed, and made a blessing.

I come now to our own times—in many respects the most extraordinary since the commencement of modern civilization. This is pre-eminently the *age of progress*—progress in knowledge, science, art, social improvement, commercial enterprise—would that I could affirm, with equal truth and fulness of meaning, progress in religion. As far as regards benevolent activity, and well-directed zeal for human advancement, the description holds good; but in reference to the interior life, the spiritual apprehension of the truth, the all-pervading power of godliness, I fear that so favourable a verdict cannot be given. Adverse influences are at work, which will prove ruinous to thousands. In many places an insatiable worldliness is the worm at the root of piety. The revival of old rites (which, in a christian sense, are novelties) is conducting great numbers, in one Protestant community, to superstition and idolatry, while transcendentalism is hurrying others, of all persuasions, into hopeless unbelief. Nevertheless, we may confidently look for better things, seeing that we live under the "ministration of the Spirit."

This rough and hasty sketch will suffice to show that the history of the christian church involves transactions of surpassingly glorious interest, and to convince every impartial inquirer that the study of that history not only presents the advantages connected with the study of history in general, but is also replete with instruction of peculiar value. Its special uses are now to be noticed.

Before I proceed, however, it may be proper to observe, that by ecclesiastical history I do not so much mean the history of the church, so called, or of any church, in its outward form, but of Christianity itself, apart from all organizations;—the history of what God has done by his gospel, in moulding and exalting individual character, and improving the world—and of the trials, arising from the perversity and opposition of man, through which his work has been carried on. This history, I am now to show, is pregnant with uses to the diligent and thoughtful student.

I. It confirms Scripture.

This it does in various ways.

What is the divine method of conversion? Our Lord answers the question;—"I, if I be lifted up, will draw all men unto me" (John 12. 23. 24.) And the Apostle Paul says (1 Cor. 1, 23.), "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." Now, all ecclesiastical history testifies to this truth. In every age success has sprung from the same source, and from no other. Pretended conversions, without it, were no conversions at all, as the results abundantly proved, but only transfers from one to another kind of superstition.

At the era of the Reformation, for instance, how efficacious was the doctrine of the cross? How did it speak to the very hearts of men! With what power did the Reformers declare the great truth, that man is justified by faith in the Lord Jesus Christ, without respect to his works, good works being rightly described as the effects, not the causes, of justification!

Missionary experience also may be adduced. It is uniform and decisive. Talent, skill, and learning are

essential, in order that false systems may be exposed, and subtle objections answered; but if the springs of the heart are to be touched—if the fetters of sin are to be broken, it must be by the doctrine of the cross.

Again:—the persons who constituted the first christian churches are described as possessing "faith in the Lord Jesus, and love to all the saints." The aggregate of these is the church which Jesus loved, and of which he said, "On this rock will I build my church, and the gates of hell shall not prevail against it." His word has been fulfilled. We are perplexed and distressed, as we peruse the records of ecclesiastical history, by the continual mention of errors, follies, and lamentable failings; yet there is never lack of proof that the "holy seed" was still in existence, enjoying the presence and blessing of the Saviour. Nay more;—let it be granted that heresies and corruptions abounded, so that in some ages there was little else to tell of—these very facts afford striking confirmation of the truth of holy writ. For if religion has been made to consist in bodily service, harsh austerities, and useless forms—if men have been forbidden, on assumed holy pretexts, to enter into tender relations, established by God himself—if the church has been placed above the bible—if tradition has superseded scripture—if the Lord's freemen have become slaves to human masters—if "lying wonders," inflicting indelible disgrace on the systems that invented them, have excited the astonishment of dupes, and nurtured the infidelity of philosophers—all this, instead of being inconsistent with the promises of the heavenly book, has taken place in exact conformity with its predictions. All was foretold by the Apostles Paul and Peter, and their prophecies have been accomplished, (See 2 Thess. ii. 3—12; 1 Tim. iv. 1—3.; 2 Tim. iii. 1—7.; 2 Pet. ii. iii.)

But the same word of the Lord gave the assurance that there should continue to be a succession of witnesses for the truth, testifying against these abominations. That also has been fulfilled. Novatian in the third century—Vigilantius, bespattered with the filth of Jerome's slander, in the fourth—Jovinian, his worthy contemporary—Claude of Turin—the Paulicians—the Waldenses and Albigenses, under various names, in Italy, France, and Germany—Wiclif in the fourteenth century—John Huss and Jerome of Prague in the fifteenth—and the noble army of Reformers, numbers of whom sealed the truth with their blood, in the sixteenth—pleaded for Christ and godliness, and protested against Rome, and all Romanising expedients. The protest continues to be borne, and will so continue, till Christianity shall resume her primitive garb and spirit, and come forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

It might further be satisfactorily proved that in the experience of the servants of God while delivering their testimony, especially when under persecution, the Saviour has in every age verified his gracious promise —"Lo, I am with you alway, even unto the end of the world."

II.—Ecclesiastical History Illustrates the Divine Government.

The New Testament represents the Redeemer as ever actively engaged for his church, guiding, governing, and controlling, and making all events subservient to the highest interests. The truth of the representation has been continually illustrated.

Voices have not been heard, nor visions seen—yet from age to age there have been furnished unmistakeable proofs of divine care, in preparing instruments for the good work, and directing all their movements.

The studious inquirer finds that his faith and hope are daily confirmed, as he traces the steps of the Lord, and notes the manifestations of his wise guidance. Elisha succeeded to Elijah—Paul committed the cause to Timothy—and the true apostolic succession, of "faithful men, able to teach others," has been maintained till the present time. It will never fail.

Equally clear have been the interpositions for deliverance and aid. The angel has not visibly appeared, as in the case of Peter, but the mercy has been as really vouchsafed. Of the truth of this assertion it would be easy to adduce proof, from the history of the Reformation, and of the Puritans and Nonconformists of Great Britain.

So also, disastrous events, and transactions of questionable or even evil character, have been overruled for good. The scattering of the disciples has tended to the spread of the gospel. The Nestorians, expelled from the Roman empire, carried the faith to the remotest East. Learning was involuntarily imported into Europe by the crusaders. Luther, held in durance at Wartburg, translated the New Testament into his native tongue, thus bestowing on his countrymen a priceless boon. Henry the Eighth's freaks of tyranny indirectly advanced the Reformation. The buying up of Tyndale's New Testament, by the agents of Tonstall, bishop of London, to burn and suppress it, furnished the Reformer with money, wherewith to bring out a new and improved edition, and enabled him to throw the good seed broad-cast over England. The Nonconformists, prevented from preaching, in the time of Charles II., instructed the people by the press, and their works are now the joy and consolation of the Church. Speaking of one of them, our own Bunyan, Lord Campbell (now Lord Chief Justice of the Court of Queen's Bench), says :—

"Little do we know what is for our permanent good. Had Bunyan been discharged, and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind. The prison-doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul: inspired by him who touched Isaiah's hallowed lips with fire, he composed the noblest of allegories, the merit of which was first discovered by the lowly, but which is now lauded by the most refined critics; and has done more to awaken piety, and to enforce the precepts of Christian morality, than all the sermons that have been published by all the prelates of the Anglican church." *

And as, in former times, God was accustomed to hide himself, and by mysterious dispensations to try the faith and patience of his people, that they might learn to submit to his righteous sovereignty, so it has been under the new dispensation. Christianity has been all but suppressed in Northern Africa, which was once thickly studded with churches. The great apostacy has covered the world with ignorance and senseless superstitions. In Spain, and other European countries, where the true light once shone, it has been extinguished. Great numbers of the best men of the church have been snatched from usefulness by what we call premature death. These, and many other events, will be explained when the history is completed.

III.—Ecclesiastical History exhibits the power of Religion.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become

* Lives of the Lord Chief Justices.

new." The best illustration of these words is to be found in the pages of the ecclesiastical historian, recording well authenticated facts, as they have occurred in different countries and in all ages, from the conversion of the Apostle Paul to that of Africaner the Hottentot, or the still more savage New Zealanders. The words of Lactantius are entirely to the point:—"Give me a man passionate, foul-mouthed, without self-control; with a few words of God I will return him gentle as a lamb. Give me a man grasping, avaricious, griping; anon I will give him back to you liberal, and distributing his wealth with ready hands. Give me a man fearful of pain and death; anon he will contemn the cross and the flames. Give me a man of lust, an adulterer, a debauchee; anon you shall see him sober, chaste, continent. Give me a man cruel, blood-thirsty; anon that madness shall be changed into true clemency. A few precepts of God thus change the whole man; and the old being put off, they restore him a new creature, so that you would not know him to be the same."

"We ought to obey God rather than men." So spake the Apostles. Confessors and martyrs have adopted their words, and carried out the noble principle which they express, with calm and joyful decision. In the early days of the gospel they did it in the presence of the Pagan persecutors, heedless of the scourge, the axe, or the cross. They have done it in modern times. Sustained by the truths and promises of the Bible, they have patiently endured imprisonment and starvation — have borne without flinching the horrors of the rack — and walked to the stake in triumph, rather than forswear their consciences, or deny the Lord. Nor are all the annals of martyrdom yet written. Within our own recollection dark deeds of vengeance have been perpetrated by the

enemies of religion, and inhuman tortures have been inflicted, and even life taken, in Jamaica and Madagascar, (in which latter island a female tyrant still carries on the persecution,) because the sufferers would not desist from prayer nor forsake Christ. They "endured, as seeing Him who is invisible;" and his grace was "sufficient" in the hour of need.

And where shall we find such examples of self-denying activity as the records of the church supply? Who but christian men have ever been content to brave all peril, to forego all comfort, and to pass through all kinds of toil and hardship, solely for the advantage of their fellow-creatures, that they might save their souls? Who but the servants of Jesus Christ could meekly bear the taunts of the mocker, or labour on, year after year, in the midst of a "crooked and perverse nation," without the encouragement derived from success, and cheered only by the hope of reward and blessing? The history of missions, both ancient and modern, abounds with exemplifications of the power and efficacy of true religion.

IV.—Ecclesiastical History furnishes instructive views of human character.

All history serves that purpose to a great extent; but what I contend for is, that human character is presented to view, in religious records, in a much greater variety of aspects, favourable and unfavourable, than in those of a merely secular kind, and that consequently there can be no complete study of man if ecclesiastical history be neglected.

Would you contemplate man in his greatness? You need not go to the halls of legislation, the schools of philosophy, the courts of justice, or the battle-field of the warrior;—the humble believer who walks with God, penetrated with his love, realizing the presence

of the Saviour and union with him, and living for eternity, has a more sublime spirit than animates those scenes, and cherishes nobler designs. Think, too, of the consecration of exalted talent to the study and vindication of the divine government, or the devising of plans of enlarged benevolence for the advantage of the race; and see the spiritual hero contending, though single-handed, for God's truth, in defiance of this world's power and authority, as Luther did at the Diet of Worms. There—there, is true greatness.

Would you, on the other hand, contemplate man in his littleness? Would you have samples of the mean, the despicable, the weak-minded and foolish? Instances, in lamentable abundance, are ready at hand. See christian bishops cringing before royalty for pelf, and "having men's persons in admiration because of advantage"—councils squabbling about words and sentences —contentions among churches for the possession of dry bones and dirty rags—Pope Gregory the Great befooling kings and queens by sending them filings from the pretended chains of the Apostles Paul and Peter, and lauding their wondrous efficacy—bold warriors trembling at the sound of empty words, because they were uttered by a priest; and, to come to modern times, see James I. babbling nonsense before grave divines, and prelates falling on their knees and protesting that he spake by the Holy Spirit—while there, in enlightened Britain, and here, on this Continent, the wisest and best of men then living were deluded into a belief in witchcraft, and took part in many a scene which might have been characterised as genuine comedy, but for the mournful and tragical close.

Much more might be said under this head, but time forbids. Ecclesiastical history places man before us in all possible points of view; on the one hand, in the full

extent of his intellectual capabilities, and the glory of exalted goodness, glowing with love to God, and his brethren—and on the other, as the victim of envy, jealousy, hatred and spite, inventing new annoyances and modes of torment, obtaining his ends by all kinds of circumvention and fraud, and prostituting noble powers to purposes worthy of the devil and his angels.

V. Ecclesiastical History unmasks Antichristian Assumptions.

Extravagant claims are put forth by several religious communities, which are completely exploded by the revelations of ecclesiastical history.

Some, holding that their organization is entirely primitive and apostolic, nevertheless adr it that for certain minor arrangements which they have made in worship and church government, no warrant or direction can be found in the sacred code: but they plead, that the New Testament contains outlines and general principles only, and that christian churches have power to supplement the seeming deficiency. They must be told, however, that even if the correctness of their allegation be granted, it necessarily follows, that in so far as their doctrine and order agree with the New Testament, and so far only, they are primitive and apostolic; but that the additions they have made, however proper and desirable they may be deemed, are not entitled to such designations, and cannot lawfully be imposed on others, as binding on the conscience, or used as tests. They must also be reminded that if by unrighteous impositions they compel others to leave them, they, and not the separatists, are guilty of schism.

Others maintain that the proceedings of the church during the first three centuries, and up to the Nicene Council, A. D. 325, are to be regarded as the natural and authorised developments of apostolical teaching,

and that we are bound to copy them. Now, besides that this argument involves a surrender of the great Protestant principle, that the Scripture, and the Scripture only, is the rule of faith and practice, it is manifest to all who are acquainted with the facts of the case, that it proves too much; for it would compel us to accept, as apostolic, opinions, ceremonies, and church legislation, differing from and even repugnant to the New Testament, and clearly tending towards Rome. This is the theory of the English Tractarians, and history unveils its deformity.

Again; the divine origin of episcopacy is firmly held by various bodies of professing christians, Protestant and Roman Catholic, and so held that they will not acknowledge the right of those who have not been episcopally ordained to act as ministers of the gospel. Ecclesiastical history razes to the ground these high pretensions, since it is perfectly demonstrable that the primitive bishops, for some time after the days of the Apostles, were simply pastors of churches, not lords over other ministers, and had no power or right beyond their own congregations. Such a thing as a *diocese* was then unknown. The pastors of our churches in these provinces are bishops, in the New Testament sense; but the claims of modern prelates would not have been recognised by the Apostles or their immediate successors.

The Greek and Eastern Churches, and that of Rome, have embodied in their ecclesiastical systems various doctrines and rites which we search for in vain in the inspired records. Nevertheless, they assume apostolicity in these respects, on the ground that the peculiarities in question were adopted in the primitive ages of the church. We can prove the contrary. We may not be able, indeed, to assign the exact date of every

departure from the divine pattern, because corruption advanced by imperceptible degrees; but we can take our stand at the Council of Nice, and show that then the supremacy of the bishop of Rome was not assumed—that saint-worship did not exist—that there were no images in the churches—that the force celibacy of the priesthood was not enjoined—that purgatory had not been discovered—that auricular confession was not instituted—that transubstantiation had not been thought of—and that a host of minor opinions and observances were as yet in the dim and distant future, a though the germs of many subsequent corruptions hat begun to appear, in perverse imitations of Pagan and Jewish ceremonials.

VI. Ecclesiastical History exposes sundry evils which it behoves us carefully to avoid.

I can only mention some of the most prominent.

1. *Departure from the word of God.*

No lesson is more impressively taught by ecclesiastical history than this, that the bible, and the bible only, must be regarded as the fountain of religious truth. Admit any collateral authority, or clothe with power any church regulations or decisions, though they may appear to be in themselves harmless, and you have introduced the elements of a system which will prove destructive to the plain christianity of the New Testament. It has been uniformly found that when human authority in religion has been acknowledged it has gradually supplanted the divine law. "Ye have made the commandment of God of none effect by your tradition." The inference is, that we must take heed lest we commit this great sin, and resolutely determine, whatever may be the result, to receive nothing as authoritative in religion for which a divine sanction cannot be shown.

2. *Imperfect and partial piety.*

Ecclesiastical history points out the tendency to extremes and one-sidedness. At one time, all the rage is for contemplation and solitariness; at another, for action, or painful performances. Verbal orthodoxy is every thing with some; morality, with others; and each is apt to neglect the opposite. One party rejects all forms; another depends upon them. Now, it is manifest that true religion is the submission of the heart to God in Christ, evinced by love, obedience, and active engagement in the divine service, in the positions we are called to occupy. Whatever lowers Scripture in our esteem, diverts the mind from the Saviour, or induces reliance on self or man, and contentment with form, is wrong, and fraught with peril. In the history of the church we are perpetually warned against these evils.

3. *Unwarranted power.*

We cannot but observe that very many of the corruptions which have overspread christianity have proceeded from this source. The polluted stream began to flow at an early period. Christian pastors met to consult and give advice: they soon learned to demand submission. Opinions became decrees, and advices were changed into laws. Then, the opinions were imposed—creeds were framed, and subscription to them required—refusal to subscribe was deemed a crime, naturally and severely to be punished—and so, as one says, "the last article of the creed was the establishment of an Inquisition." When will the lessons contained in Romans xiv. be learned and practised—"But why dost thou judge thy brother? or why dost thou set at naught thy brother? We shall all stand at the judgment seat of Christ."—"Let every man be fully persuaded in his own mind." We have studied

the New Testament and church history to little purpose, if we have not thereby been confirmed in the great truth, that man is responsible to God only for his religion. My neighbour may hold grievous errors, and be immersed in antichristian superstitions. The offence is not against me, but against God. ***My*** duty is to instruct and persuade. I have no power to restrain, prevent, or punish. "Vengeance is mine, I will repay, saith the Lord." Every christian should cherish unmitigated abhorrence of persecution in all its forms, from the imposition of a shilling for an English church-rate, or the denial of religious equality to a brother who has a darker skin than our own, to the atrocities of a Spanish Auto da Fe.

4. *Unholy alliances.*

So we call the alliance of the Church with the State. Unchristian in its origin, it is ever corrupting in its effects. All history forces us to this conclusion. Enriched ecclesiastics become at once proud and mean, pampered and servile. Religious freedom, too, always suffers. The least evil is the taxation of other sects for the support of the favoured one; persecution, direct or indirect, is the ordinary consequence. But I need not dwell on this theme, as we are here happily free from the curse.

5. *Uncharitable judgements.*

The sectarian spirit which is the fruit of the divisions that have taken place in the church produces frequently a narrowmindedness, against which we should sedulously watch. It persuades us that piety is confined within certain limits which cannot be overpassed. The Roman Catholic stoutly maintains that out of his church there is no salvation. The Protestant is slow to believe in the piety of the Papist. The various sects can scarcely think it possible that those who differ from them can be saved.

With reference to these views and feelings, it may be observed, that there are, unquestionably, fundamental truths which cannot be denied with safety; but it does not become us to decide that those truths are not held by those who are also entangled in error or seduced by superstition. An acquaintance with ecclesiastical history will do much to rectify our opinions and teach charitableness. Jerome, it is well known, was a great relic-monger;—Augustine held that it was right to employ the sword in defence of the faith;—Gregory the Great was a firm believer in purgatory;—Bernard adored the Virgin Mary;—Luther clave to the absurdity of consubstantiation;—Calvin consented to the burning of Servetus;—while many of the Puritans, and some of the first Quakers, indulged in monstrous extravagances, and multitudes of others spent their lives in practices denounced by the spirit of Christianity, though otherwise they gave evidence that they realised its sanctifying effects. We may deplore the mistakes of such men; we may feel assured that their piety would have been far more pure and comprehensive had their faith been more scriptural; but we must take heed how we refuse them a place among God's children, and we must exercise in regard to all such cases the charity and forbearance which we expect for ourselves.

VII. Ecclesiastical History encourages the indulgence of joyful hope.

When we think of the divisions of Christians, and the comparatively limited progress of Christianity, we are prone to yield to despondency. A review of the past will check that feeling, and revive our hopes.

We see Christianity at first, feeble and unprotected in a worldly point of view, yet overcoming every difficulty and procuring for itself a place in the earth, in spite of all resistance. We behold its steady advance

—how it survives the wreck of the Roman Empire—how it subverts idolatry, Grecian, Roman, German, and all other European kinds—how it lives through the dismal night of mental darkness and moral corruption, and comes forth again, in its primitive purity and splendour, to bless the nations—how it gathers strength by converting to its own use and advancement the wondrous discoveries and inventions of these times—how manifestly its improving effects are discerned in all Christian lands, in its influence on civilization, social life, and government.

Then, we look abroad to heathen countries. Converts, it is admitted, are but few in proportion to the surrounding masses. But a lodgment has been effected in the head quarters of nearly all the idolatries of the world. In the translations of the Scriptures, the instruction of the young, and the general diffusion of knowledge, a broad foundation has been laid for the future building. Christian institutions have been extensively planted, and produce everywhere salutary effects. The votaries of heathenism are compelled to confess that their superstitions are tottering and ready to fall. These are highly encouraging tokens.

We see Christians coming together, overleaping their partition-walls, and resolving to combine for the advancement of the kingdom of the Saviour as far as they conscientiously can without compromising principles which they respectively hold dear. And we rejoice to observe that the truths which bind them together are those which have been held by godly men of all names, in all ages, and in all lands.

Those truths will doubtless be everywhere spread abroad. The time is coming when the bible will be the book of all mankind. The gods of the earth will be famished. The tumults of war will cease, and the

wail of its widows and orphans will be heard no more. Universal brotherhood will prevail. The church will be co-extensive with the world. Our blessed Lord and Saviour will be loved, honoured, and obeyed in every land, and the piety, devotedness, and union of his people will present an illustrious commentary on his last prayer, and furnish rich materials for the closing chapters of the history of the church.

I have thus endeavoured to show you the uses of ecclesiastical history. It confirms Scripture—illustrates the divine government—exhibits the power of religion —furnishes instructive views of human character—unmasks antichristian assumptions—exposes sundry evils which ought to be carefully avoided—and encourages the indulgence of joyful hope. I trust that it is now evident to you all that a familiar acquaintance with this branch of history is essential to the public teacher of Christianity. I may add, that all Christians, as they have opportunity, should seek to acquire this knowledge. It is as interesting as it is instructive and useful.

I have not thought it necessary on the present occasion to advert to our denominational views. But I cannot close without observing that in the course of instruction with which this lecture is connected the principles by which we are distinguished fr n other Denominations will be clearly and fully set forth, and our history traced from the beginning, through the dark ages, and down to our own times, as well in its leading events as in the lives and actions of Baptist heroes. Of these there is a goodly list. They have always formed a powerful band in the great Christian army, and taken a full share of service and suffering. Ever blessed will be their memory !

In conclusion, allow me to offer an observation or two on the present aspects of the cause of God.—The conflicts of this age are of a very serious kind. True Christianity is sorely beset. Within her pale there is much listlessness;—the number of those who are thoroughly awake to the necessities of the times is but small. The retrograde tendency to ceremonial religion is producing, particularly in Great Britain, very mischievous effects. Romanism also is exerting itself in every direction to make inroads on Protestant Churches, and has entered into close alliance with the worst despotisms of Europe, for the purpose of putting down free inquiry. Infidel philosophy labours to undermine the authority of the word of God. Undisguised Atheism is extensively avowed on the European Continent. Truth is assailed on every hand.

In order to repel these assaults successfully, there must be a concentration of Christian energy. Talent and learning of all kinds must be devoted to the elucidation and exposition of truth, and talent so consecrated must be fostered by the liberal encouragement of educational institutions. There must be also stern adherence to the bible, strong faith, and fervent prayer. Life in Christ must be better understood and realized, and the power and grace of the Holy Spirit more practically regarded. The human must give place to the divine. Man must be honoured less, and God more.

Let this holy policy be adopted, and success is sure. Our difficulties are confessedly many and great, but they are by no means insurmountable. Is this an age of freedom and light? Christianity is the religion of freedom and light. Is it the age of science? Christianity harmonises with science. Is it an age of bold inquiry? Christianity invites and will repay such

inquiry. The gospel of the Saviour embodies all the elements of happiness and purity. By the blessing of the Great God it will universally triumph. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Then will come the end, when the visions of prophesy shall be fulfilled, and on the last page of the book of the Church men will see inscribed, in letters of light and glory,—"THE LORD GOD OMNIPOTENT REIGNETH!"

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

APPENDIX.

HISTORY OF THE COLLEGE.

The College was founded in the year 1838. The following passages are extracted from a statement published by the Directors of the Nova Scotia Baptist Education Society, in the year 1844.

"Some years since, a number of individuals residing in the colony of Nova Scotia, viewing with deep concern the great want of sound and practical education in that and the neighbouring Provinces, formed a Society for the extension of education throughout the Province, with special adaptation to the circumstances of the people, and to the future pursuits of their youth. With this object in view they established an Institution for affording instruction in the more advanced branches of learning at Horton, in the midst of the rural population, and with charges so low that any class might enjoy its benefits. This Seminary, aided by the contributions of its friends, and a moderate grant from the Public Treasury, having succeeded beyond their most sanguine hopes, and having excited a general and growing interest on the subject of Education, it was deemed necessary to establish a College or University in addition to the Academy. An application was therefore made to the Provincial Legislature to obtain a charter. In 1840 an Act was passed, granting a charter under the name of 'Queen's College,' which, excepting a formal objection arising from the name 'Queen's,' met the full approval of the Home Government. Accordingly, during the next session of the Legislature, the name having been changed to 'Acadia College,' the Royal assent was given, and the charter went into operation."

"These Institutions, although immediately under the charge of the Nova Scotia Baptist Education Society, are founded upon the most open and liberal footing as regards all other denominations of Christians, and both the College and the Academy have been supplied with teachers, students, and pupils, from all the more numerous Protestant persuasions."

"These infant Seminaries, among the numerous advantages of a moral and intellectual nature which they are calculated to impart to the present and future generations, are now looked to by the Baptists in these Lower Colonies, as the great means of raising up a well educated ministry to meet the spiritual wants of our people, which shall place them on an equal footing with our brethren of every other denomination, and shall also foster the exalted desire already kindled, of sending forth Missionaries to convert the heathen to God, in which noble enterprise we are just now embarking. We trust that they will also operate as a means the most effectual in these provinces, of stemming the floods of superstition and error that appear at present to be gaining ground in different parts of Christendom, and threatening to choke and subvert the principles of eternal truth contained in the revealed word of God."

"Since the commencement of these Institutions, the most vigorous efforts have been made to sustain them, not less than £8000 having been raised at various times by voluntary contributions, towards erecting buildings and defraying the current expenses of the establishment. During the past eighteen months, at a period when the severest pecuniary pressure ever known in these Provinces has existed, an additional College building, calculated to cost about £2000, has been erected, and is now in the course of completion, almost wholly by the exertions of the rural population, upon the principle of providing the whole cost of the work in free contributions of materials and labour, and the produce of the country, *without money*."

For the information of the friends of the College, copies of the Acts of the Provincial Legislature, referred to in the above statement, are here inserted.

AN ACT FOR INCORPORATING THE TRUSTEES OF THE 'QUEEN'S COLLEGE' AT HORTON.

(Passed the 27th day of March, 1840.)

Whereas, a number of Persons associated themselves in this Province, in the Year One Thousand Eight Hundred and Twenty-eight, under the name of the Nova Scotia Baptist Education Society, and raised from time to time, by private contribution, large sums of money, exceeding Four Thousand Pounds, which they have expended in the purchase of a Farm and Tract of land, at Horton, and the erection of valuable and expensive Buildings thereon, and the establishment and support of an Academy there, and have been aided in their said undertaking by Legislative Grants of Money: And whereas they have found it necessary and proper for carrying into full effect their aforesaid useful object, to establish in addition to the said Academy, a Collegiate Institution, on the said ground and Premises, under the name of the Queen's College, to be supported out of the funds, contributions, and collections of the said Society, which College, being now in operation, with a large number of Students, they have petitioned the Legislature for an Act to incorporate its Trustees, and extend to it Collegiate privileges and pecuniary aid: And whereas the said Society is supported by a large portion of the inhabitants of this Province, and has, by great exertions and perseverance and by very large pecuniary contributions, as aforesaid, and the establishment of the said Institutions, greatly advanced the interest of Education in this Province, and is therefore deserving of encouragement; and the said Collegiate Institution is likely to be of public benefit by affording the means of Education in the higher branches of Classical and Scientific Literature to the Youth of the Country, on sound moral, and religious principles, in a manner suited to their means and habits, and thereby avoiding the danger of their leaving the Province, to complete their Education abroad, and so being induced to settle in Foreign Countries:

1. Be it therefore enacted by the Lieutenant Governor, Council and Assembly, That James William Johnston, James Walter Nutting, William Chipman, Simon Fitch, William Johnston, Edmund Abbern Crawley, John Pryor, Richard McLearn, Ingram E. Bill, and Charles Tupper, now being the Executive Committee of the said Education Society, together with six other persons, that is to say, two persons to be named by His Excellency the Lieutenant-Governor of the Province of Nova Scotia, and two other persons to be named by Her Majesty's Legislative Council for the said Province, and two other persons to be named by the House of Assembly, shall be Trustees and Governors of the said Queen's College.

2. And be it further enacted, That on vacancies occurring in the case of the Persons named by His Excellency the Lieutenant-Governor, such vacancies may, from time to time, be supplied by the Governor, Lieutenant-Governor, or Commander-in-Chief for the time being; and on vacancies occurring in the case of the persons appointed by Her Majesty's Legislative Council, such vacancies may, from time to time, be supplied by the said Council, for the time being;

and on vacancies occurring in the case of the persons appointed by the House of Assembly, such vacancies may, from time to time, be supplied by the House of Assembly, for the time being.

3. And be it further enacted, That the members of the Executive Committee of the said Nova Scotia Baptist Education Society, from time to time, and at all times hereafter, provided the same do not exceed twelve persons in number, and if at any time they should exceed that number, then such persons of the said Executive Committee, not to exceed twelve, as may be selected by the Directors of the said Society for such purpose, or in the absence of such selection, and until such selection, the first twelve of such Executive Committee for the time being, together with six persons, to be appointed as aforesaid, or so many of them as may be appointed from time to time, provided such appointments, or any of them shall be made, but if such appointments shall not be made, then the members of the said Executive Committee, or in the case aforesaid such twelve thereof, as aforesaid, shall be, from time to time, and at all times, hereafter, forever, the Trustees and Governors of the said College, any thing herein to the contrary in any wise notwithstanding.

4. And be it further enacted, That for the better management and regulation of the said College, and the more full and complete executing the purposes of this Act, the said Trustees and Governors hereby appointed by virtue hereof, together with the Fellows of the said College from time to time to be appointed by virtue hereof, shall be a Body Politic and Corporate, in Deed and Name, and have succession forever, by the name of "the Trustees, Governors and Fellows, of the Queen's College." And by that name, shall sue and be sued, implead and be impleaded, in all Courts and Places within the Province of Nova Scotia; and they, or the major part of them, shall have power to have and use a Common Seal, to be appointed by themselves, and to make Bye Laws and Ordinances for the regulation and general management of the said College, and to assemble together, when and where and as often and upon such notice, as to them shall seem meet for the execution of the trust hereby reposed in them; and shall also have full power and capacity to purchase, receive, take, hold and enjoy, for the use and benefit of the said College, and the purposes of this Act, as well Goods and Chattles, as Lands, Tenements and Hereditaments, so as such Lands, Tenements and Hereditaments, shall not exceed in value Ten Thousand Pounds, any Law or Statute to the contrary, notwithstanding.

5. And be it further enacted, That the said College shall consist of two or more Professors and Fellows, and twelve or more Scholars, at such Salaries, and subject to such Provisions, Regulations, Limitations, Rules, Qualifications and Restrictions, as shall hereafter be appointed by the Statutes, Rules and Ordinances of the said College, or by this Act, and who shall be eligible and removable in manner as hereinafter mentioned; and that the said College shall be deemed and taken to be, an University, with all and every the usual privileges of such Institution, and that the Students

in the said College shall have liberty and faculty of taking the Degrees of Bachelor, Master and Doctor, in the several arts and faculties at the appointed times, and shall have liberty within themselves, of performing all Scholastic exercises, for the conferring of such Degrees, in such manner as shall be directed by the Statutes, Rules and Ordinances of the said College: Provided always, that the temporary vacancy of any of the said Office or Offices of Professor, Fellow, or Scholar shall not involve forfeiture of all or any of the Rights and Privileges granted by this Act.

6. And be it further enacted, That the Trustees and Governors of the said College so appointed and Incorporated by this Act, at any general meeting assembled, or the major part of them so assembled shall, from time to time, and as they shall think fit, make and establish such Statutes, Rules and Ordinances, for the Instruction, care and government of the Students, and for the care, and preservation of the Books, Furniture and other Property belonging to the said College as shall seem meet, and shall and may in like manner nominate and appoint the Professors and Scholars of the said College, and shall or may also appoint such Tutors, Officers and Servants from time to time as the said Trustees and Governors or the major part of them assembled as aforesaid, may think necessary, and assign to them respectively out of the monies contributed or to be contributed to the support of the said College, or other the Funds thereof, such Salaries and allowances as they shall think fit; and that it shall or may be lawful for the said Trustees and Governors, or the major part of them, in like manner to nominate a President of the said College, whenever they shall think fit so to do, who, when so nominated shall together with the Professors, Fellows, and Scholars, as aforesaid constitute the body of the said College, with the privileges aforesaid; and that the said Trustees and Governors or the major part of them shall and may in like manner suspend and remove the President, Professors, Tutors, Scholars, Officers and Servants, or any or either of them, for misbehaviour or neglect of duty.

7. And be it further enacted, That so long as any sum of Money shall be paid out of the Provincial Treasury towards the support and maintenance of the said College and Academy, the Governor, Lieutenant Governor, or Commander-in-Chief, of the said Province of Nova Scotia for the time being may from time to time and at his pleasure enquire into the proceedings of the said Trustees and Governors and of the Committee of the said Education Society, and shall have power, if he see occasion, to call the said Trustees and Governors, and the said Committee, before himself and Her Majesty's Council of the said Province: and if, after just inquiry and due proof had, they shall find that any of the said Trustees and Governors, or of the said Committee, have conducted the proceedings of the said College or the said Education Society, in a manner inconsistent with this Act, or the professed objects of the said College or Society, then, in that case, that the Governor, Lieutenant-Governor or Commander-in-Chief, with the advice of Her Majesty's Council, may remove the Officers or Members so found offending, and may, on that occasion, appoint in their place an equal number of new members.

8. And be it further enacted, That no Religious Tests or subscriptions shall be required of the Professors, Fellows, Scholars, Graduates, Students or Officers of the said College; but that all the privileges and advantages thereof, shall be open and free to all and every Person and Persons whomsoever, without regard to Religious persuasion; and that it shall and may be lawful for the Trustees and Governors of the said College, to select as Professors and other Teachers or Officers, competent persons of any Religious Persuasion whatever, provided such Person or Persons shall be of moral and religious character.

9. And be it further enacted, That this Act shall continue and be in force for twelve years, and from thence to the end of the then next session of the General Assembly.

10. Provided always, and be it further enacted, That this Act shall not come into operation or be of any force or effect, until Her Majesty's assent shall be signified thereto.

AN ACT TO AMEND AN ACT FOR INCORPORATING THE TRUSTEES OF THE 'QUEEN'S COLLEGE' AT HORTON.

(Passed the 29th day of March, A.D. 1841.)

Whereas, by an Act, passed at the last Session of the Assembly, in the third year of Her Majesty's Reign, entitled, An Act for incorporating the Trustees of the Queen's College, at Horton—the Trustees and Governors of a Collegiate Institution, established at Horton, by the Baptist Nova Scotia Education Society, under the name of the Queen's College, were Incorporated under the name of the Trustees, Governors, and Fellows of the Queen's College; And whereas, the Right Honourable Her Majesty's Principal Secretary of State for the Colonies has been pleased, on behalf of Her Majesty, to acquaint His Excellency the Lieutenant-Governor of the Province, by a despatch, of which a copy has been laid before the Legislative Council and Assembly that objections exist to the Title of the Queen's College, by which the said Collegiate Institution is designated in the said Act; but that as the details of the said Act were unexceptionable, it was retained to receive Her Majesty's confirmation, upon being amended in that respect; And whereas, the Executive Committee of the said Society, being the Trustees of the said Collegiate Institution, have petitioned the Legislature that an Act might accordingly be passed for amending the said Act, by changing the name of the said Institution, and that the said Institution might be called therein, Acadia College:

1. Be it therefore enacted, by the Lieutenant-Governor, Council and Assembly, That the said Collegiate Institution shall be called and known by the name of Acadia College, and not by the name of the Queen's College; and that the Trustees, Governors and Fellows thereof, shall be called and known by the name of the Trustees, Governors and Fellows of Acadia College, and not by the name of

the Trustees, Governors and Fellows of the Queen's College; and the said Collegiate Institution shall be called and designated Acadia College, in all respects and as fully as if it had been so called in the said Act, and the Trustees, Governors and Fellows thereof, had been therein Incorporated under the name of the Trustees, Governors and Fellows, of Acadia College, anything in the said Act contained, to the contrary in anywise notwithstanding.

The Rev. John Pryor, A. M., (now Dr. Pryor) was appointed Professor of the Greek and Latin Classics, and the Rev. E. A. Crawley, A. M., (now Dr. Crawley) Professor of Moral Philosophy, Logic, and Rhetoric. Those gentlemen entered on their respective offices in the year 1839. They were joined in 1840 by Isaac Chipman, Esq., A. M., as Professor of Mathematics and Natural Philosophy, which office he has continued to hold till the present time.

The success of the College has fully justified the expectations of its founders. Nearly one hundred persons who have enjoyed its advantages are now occupying various stations in society, in these provinces and elsewhere, with credit to themselves and usefulness to others. Among them are twenty-two ministers of the gospel, several gentlemen of the medical and legal professions, and a considerable number of merchants.

In January, 1846, Dr. Crawley resigned his Professorship, having received an appointment as Professor of Theology under the auspices, partly of the English Baptist Missionary Society, and partly of the Nova Scotia Baptist Education Society. Early in the next year he removed to Halifax. Dr. Pryor then became President of the Institution. He left in June, 1850, and became Pastor of the Baptist Church at Cambridge, near Boston, U. S. Dr. Cramp was invited to succeed him, which invitation he accepted in the spring of 1851.

For some years after its establishment the College received aid from the Legislature, to the amount, first of £444 per annum, and afterwards of £250. It was at length judged proper to abstain from any further application for such aid, and to rely on the energies of the people. The Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island having

offered to take the College under its charge, that change was effected in 1850. The College was then transferred from the Nova Scotia Baptist Education Society to the Baptist Convention; eighteen governors were appointed; and it was resolved, "That at the expiration of every three years six of the governors shall go out of office, subject, however, to re-election, and that an appointment of six be then made to complete the Board; —But that nothing in this resolution shall be held to controul or abridge the power of this Convention at its pleasure to remove any one or more of the governors and appoint others in their stead as occasion may make necessary."

The transfer of the College has been since legalised by an Act of the Provincial Legislature, a copy of which is subjoined.

AN ACT TO ALTER THE GOVERNMENT OF ACADIA COLLEGE.

(Passed the 7th day of April, A. D., 1851.)

Be it enacted, by the Lieutenant Governor, Council, and Assembly, as follows:

1. Henceforth the Trustees and Governors of Acadia College at Horton, in this Province, shall be appointed by the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island, agreeably to the Bye-Laws, Rules and Regulations of the Convention, the government of the College having been transferred to such Convention by agreement between the Baptist Education Society, and those interested in the support and management of the College and the Convention.

2. The following persons, with the President of the College as an ex-officio Member of the Board, who in virtue of such transfer of authority were provisionally appointed Governors of Acadia College by the Convention, at its annual meeting on the twenty-fourth day of September last, at Portland, in New Brunswick, shall be the Trustees and Governors of the College for the period of their appointment, in the place of the Trustees and Governors under the existing law, that is to say:

The Reverend Ingraham E. Bill, the Honorable James W. Johnston, the Reverend William Burton, the Honorable W. B. Kinnear, the Reverend Samuel Robinson, Simon Fitch, M. D., the Reverend Charles Spurden, John W. Barss, the Reverend Edward D. Very, Stewart Freeman, the Reverend Abraham S. Hunt, the Reverend Isaac L. Chipman, Caleb R. Bill, William Stone, James W. Nutting, James R. Fitch, M. D., Nathan S. Demill, and Alexander Mc L. Seely.

3. The Trustees and Governors last mentioned, and all other Trustees and Governors to be hereafter appointed by the Convention, shall have the same title and designation, and have all the same powers as they would have borne and had, if this Act had not been passed and their appointment had been made under and in conformity with the Act passed in the third year of Her Majesty's Reign, entitled "An Act for incorporating the Trustees of the Queen's College at Horton," and the Act by which the Title of the College was changed to "Acadia College."

4. Nothing herein shall give to the Trustees and Governors appointed or to be appointed by the Convention, any title to the Real Estate or Buildings whereon the College is situated and conducted; but the Baptist Education Society shall continue to retain their title to such Real Estate and Buildings, until the debts and securities for which the Executive Committee, or any former Member thereof, may be liable, shall be discharged, or the parties relieved therefrom, on which event arrangements shall be made for settling the title in a manner suited to promote the interest of both the Academy established there under the Baptist Education Society, and the College, on just principles.

5. The clause of the Act of Incorporation, limiting the duration of the Act to twelve years, is repealed.

At the time of the transfer of the College, the Nova Scotia Baptist Education Soceity was burdened with a debt, amounting to upwards of £3000. It was determined to make a vigorous effort for its reduction, which was so successful that the sum of £2000 was subscribed within three months, the largest portion of which has been already paid. This was undoubtedly a noble manifestation of enlightened benevolence. There is a debt of £1000 now remaining, which is secured by a mortgage on the premises.

The College is now dependent on the contributions of its friends and the fees received for tuition. The governors entertain a cheerful hope that they will be liberally supported in their endeavours to sustain and improve the Institution. They are particularly anxious, in the first place, to appoint a Classical Professor, in order that the President may be able to devote more time and attention to the Theological Department. They are also desirous of establishing, as soon as practicable, Professorships of History, Modern Languages, Chemistry as applied to Agriculture and the Arts, and Natural History and Geology.

It will be observed that Acadia College is open to students of all religious persuasions, and that there are no tests or other requirements restricting the enjoyment of its benefits to any particular class. In the the Theological Department, intended for candidates for the Christian ministry, the sentiments held by the Baptist Denomination are necessarily taught and expounded; but the Collegiate course, being exclusively literary and scientific, is designed and adapted for all who are desirous of obtaining a liberal education, on comprehensive principles.

THE LIBRARY AND MUSEUM.

The Library contains about 1300 volumes. One half of the annual interest of a legacy of £1000, bequeathed by the late William Dewolf, Esq., of Liverpool, N. S., is appropriated to the purchase of books, agreeably to the will of the testator. The other half is applied, in accordance with the testator's directions, to the assistance of theological students, while receiving instruction in Acadia College.

Standard works of reference, on all snbjects, are much needed. Donations, both of books and money, are earnestly solicited.

The Museum contains a valuable collection of minerals and geological specimens, about 2000 in number, together with many articles of antiquarian and general interest. Contributions of every kind, especially of objects illustrative of Natural history, will be highly acceptable.

The philosophical apparatus is also deposited in the Museum. It is select and valuable. Important additions, however, are required, which will necessarily involve considerable expense. The friends of science are invited to render aid.